

BIBLE SOCIETY RECORD

Pacific School
Religion
Berkeley, Ca



As Doves to Their Windows

—Isaiah 60:8.

See page 111

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BIBLE SOCIETY RECORD

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"As Doves to Their Windows"

This and the following delightful sketch are from the facile pen of F. Lyman MacCallum, our Sub-Agent at Istanbul (Constantinople).

OHANNES, the storeman, summoned me to the back windows. This invitation usually signifies a new carnation or rose in one of his pots on the window ledge. But this time the glow on his face was confused with evidences of anxiety. And no wonder; for, there, in the pot from which sprouts his favorite rosebush, a pair of wild doves had arranged a rather sketchy nest of rootlets, and deposited an egg.

"The egg dies if I water it; the rose dies if I don't," he said.

Ultimately, he solved the difficulty by placing nest and egg in a wooden box resting on some cross-sticks. After infinite consultative cooing, the couple accepted the new arrangement, and Madam proceeded to do her duty by society with a second egg. Then she settled down to the task of hatching.

All the occupants of the Bible House came tiptoeing to pay her their respects—an honor which she would most gladly have done without. When their great, peering faces came too near, she blinked and trembled with alarm, and her mate on the nearby roof fell silent with anxiety. But in time she grew accustomed to even these comings and goings, and there was a marked increase of mutual trust and respect.

The rosebush rejoiced in her presence and

sent two twigs out toward her. On the end of each a rose burst into bloom, the only two blossoms which the bush produced this year. On the stockroom shelves, less than a yard distant, some gold-and-crimson bindings gleamed gently on her; for the Bible mentions her race often and kindly. Doves seem the most Christian of birds, especially when compared with the kites that fight and snatch or the crows that sneak and steal.

The day came when two little monsters struggled out of their shells. Young dragons they seemed rather than the offspring of their gentle and shapely parents. But the doves were delighted and nurtured them industriously.

Again, one morning Ohannes summoned me to the back window. There were signs that his "soul was squeezed," as the Turks say. He showed me a nest empty and cold. Despite the kindly shadow

of the rosebush, the gimlet eye of some kite had pierced to the hiding place of these infants. A sudden swoop, a second's hasty work—and the Bible House idyll was at an untimely end. Now the sight of kites sailing in the sky on tireless wing fills me with curious thoughts about two hapless dovelets whose only flights are vicarious. And the window has lost its chief charm, even though it has the roses.



"WHAT ARE THEY UP TO NOW?"

Nest supplied by courtesy of the Levant Agency.

A Happy Thought

"BEWARE of Greeks bearing gifts," says one of the oldest of our current proverbs; but, like most saws, this has its limitations. Recently, Mr. Panousis, pastor of the Greek Evangelical Community of Istanbul, visited the Bible House in that city and laid a nice bill on the Agent's desk.

"A lady in my congregation lost a ring," he explained. "She valued this ring very highly and was quite dejected over its loss. Afterward she found it, and, to show her gratitude, she sends this thank offering to the Bible Society."

Happy surprises of all sorts are coming every day to many friends of the Bible Society. Quite frequently one of them expresses his or her gratitude, as did this Greek lady, by a gift which will help to place the Bible in some hand which has never before held it. A more direct means of sharing and multiplying the finder's joy could hardly be imagined. For there is no such surprise, no such lasting happiness as that which comes to a man when he discovers the Light which shines into his life from the open pages of this book.

Notes and Comments

RECENT issues of the RECORD have been devoted somewhat fully to reports. This issue, therefore, is the more freely devoted to individual incidents and stories. They make, perhaps, more easy reading for the summer weather and help to vivify the reports from the different Agencies which have appeared and will continue to appear from time to time.

THE REV. D. H. Stanton of Atlanta, Georgia, a member of the Atlanta Conference of the Methodist Episcopal Church, and now district superintendent of the Atlanta District, has been appointed Secretary of the Atlanta Division of the Agency among the Colored People, to succeed the Rev. H. W. B. Wilson, D.D., who died last February. Mr. Stanton commenced his new duties on June 1, 1930, but until his successor as district superintendent can be appointed next December, he will continue his service in that office, handling both tasks by mutual arrangement with us and Bishop Keeney.

MR. JOHN GAY, colporteur in western Pennsylvania with the Atlantic Agency, has completed thirty years of service in this arduous work. He converses in seven or eight languages and has found them very useful in opening doors to homes. He has been especially active in working among foreigners, millworkers, Negroes, and outcasts.

SECRETARY IRWIN, of the Siam Agency, reports that his chief helper in the office, Nai Trung, has undertaken to spend three years in the Miao Hills studying the local language, in order to give that people the gospel in their own language. It is a fine bit of pioneer work,—he and his family bravely facing these years of isolation, over two weeks' journey from their own home.

WE congratulate the British and Foreign Bible Society on their record distribution in their last year of work,—12,175,292 copies of the Scripture. This is an increase of 775,752 over the circulation of the previous year. The Society reports having published the Scriptures in a new language at the rate of one a month during the past year, eight of these versions being for African people.

NEWSPAPERS have published the advice of Dr. George W. Gale, who is ninety-three years old and a practicing physician, "toward keeping health and living long," his seventh and final suggestion being "Read the Bible." The

other six were—(1) "Don't worry"; (2) "Be moderate in all things"; (3) "Leave liquors alone"; (4) "Get seven or eight hours' sleep each night"; (5) "Take a nap during each day, if possible"; (6) "Get regular exercise."

AN editorial of June 2 under the topic "The Universal Language" in the *Williamsport* (Pa.) *Sun*, speaking especially of the work of translation reported by the American Bible Society, concludes with these fine words:

"This object may never be attained; but those who are translating the Bible into strange languages and dialects spoken by groups large or small, are making progress toward giving to the world a universal language of faith, hope, and love, which some day may be understood by all people."

IT is pleasant to have indications that the columns of the RECORD are carefully read, and still more pleasant to have practical evidences of interest. A granddaughter of one of the founders of the American Bible Society sent a check to be used on behalf of the blind,

To be a thank offering on my eightieth birthday (May 8), for all along the way the Lord has kept me, led me, and I am looking for his coming.

She intimated that she would like the money used to help the four blind men in Brazil reported in the April RECORD as taking up the study of English in order that they may read the whole Bible available in Braille. The money has been readily so used.

WE are glad to announce that the whole Bible in Revised Braille Grade 1½ is now available for the blind in interpoint (printing on both sides) in both the Authorized or King James Version and the American Standard Revised Version. It comes in twenty volumes of the new smaller, standard size page, 11 x 11 inches. The volumes, being smaller than in the single page form, are easier to handle and require less shelf room, besides costing less.

* * *

In this connection a recent action of the Board of Managers is reported with pleasure. It has authorized the sale, at the special 50 cents-a-volume price, of the whole Bible in New York Point,—11 volumes; and the whole Bible in Revised Braille Grade 1½, 20 volumes; and 15 volumes of the Bible in Moon in one year to or for any blind person. The previous limitation was 12 volumes in a year.

THOSE seeking suggestions for religious programs emphasizing peace and world friendship

can obtain them by addressing the Women's International League for Peace and Freedom,

1924 Chestnut Street, Philadelphia, Pa. They include various appropriate Bible selections.

A Missionary Lindberg

MR. EDWARD LINDBERG, with his beautiful white missionary car, with Bible verses printed in gold on its sides and windows, and in every way splendidly equipped for Bible work, recently pulled up at the Pacific Agency depository. He modestly admits that he may be from the same ancestral tree as the famous aviator, their ancestors coming from the same district in Sweden, but their name in Sweden is spelled without the "h." So, at least, says Agency Secretary Mell.

For forty years Mr. Lindberg has been active in religious work. Of late years he has traveled with his beautiful car in the neediest districts of the West and South, preaching and distributing many thousand leaflets and Gospels. He stopped in San Francisco for a conference with the Agency Secretary with reference to the neediest fields for Gospel distribution and for missionary work, in his travels through the mountain districts of California

en route to Arkansas and Kentucky. He has given his life to this cause and has made ar-



SECRETARY MELL (LEFT), MISSIONARY LINDBERG AND HIS CAR

rangements so that he can be self-supporting in the work of spreading the gospel.

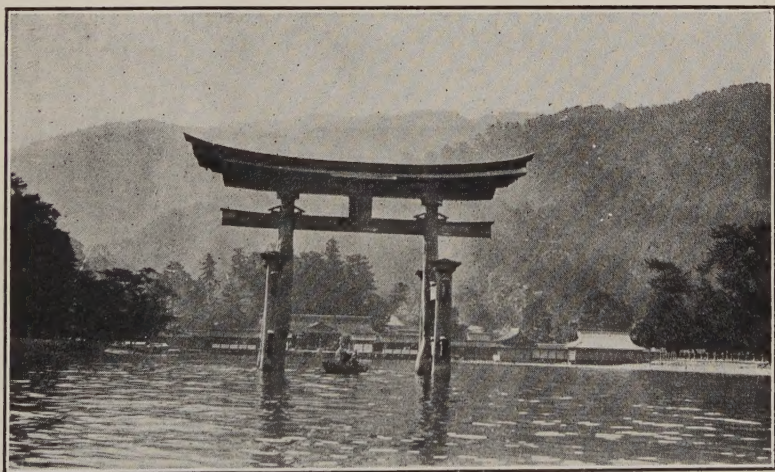
Japan Is Religious

SOME weeks ago the *New York Times* published an article on this topic by Hugh Byas written from Tokyo.

Two paragraphs are especially appropriate in our columns:

"Another trait of the Japanese in regard to their religion, which seems to suggest that they are not in earnest, is their extremely easy-going tolerance. When the first American missionaries came to Tokyo, they had no place in which to preach. The priest of a Buddhist temple beside the house where I afterward lived, gave them the use of his temple for two hours every Sunday. A Christian colporteur was trying to sell a Bible to two Japanese women. From the next room of the flimsy Japanese house he heard a Buddhist monk loudly reciting prayers.

"The women hesitated to buy, whereupon the monk stopped his prayers long enough to call to them: 'Books like the Bible are good to



AT MIYAJIMA, THE SACRED ISLAND OF JAPAN

have. All religious books are helpful.' Caroline Macdonald, in her translation of the diary of a convicted Japanese murderer—'A Gentleman in Prison'—tells of the Buddhist prison chaplain who said, on learning that the man had become a Christian and that Christianity had changed his heart: 'Then your religion is an admirable thing. There is no better than the religion that changes a man's heart.'

A Bible Bought at Auction and the Result

A colporteur of the American Bible Society from the state of São Paulo, Brazil, relates by letter to the Agency Secretary the following interesting story:

IN the year 1894, a Negro man in an interior town had come into possession of a Bible. Not knowing its value, nor having a personal interest in its contents, he decided to offer it for sale in a public auction. It was finally sold to the highest bidder for two milreis—21 cents.

When the purchaser, who was an Italian immigrant, began to read it, he said he discovered that he was in error in many ways as to his religious beliefs and practices. Especially was he impressed that image worship was forbidden. His business was that of making images for sale. These were taken to the priests to be blessed and were afterward set up in the homes to be worshiped. After reading the Bible more carefully, this man decided to quit the business, began to dispose of the more valuable images he had on hand, and, finally, had one of his boys chop the others to pieces with an ax. He believed the truth as he found it in the Bible, accepted Christ as his personal and all-sufficient Saviour, and became a devout follower of the Master.

The man was impressed that he ought to set apart the tenth of his income for the work of the Lord; and, as soon as he secured other employment, began to set apart his tithe. He was deeply impressed with the fact that he had found the truth through the printed page, and decided to spend his tithe in ordering evangelical literature and Scriptures from a place he knew of in Italy where such could be had. The colporteur says he saw copies of the bills he had paid for the literature he distributed free. He had placed in a savings account also a sum amounting in U. S. currency to about \$275.

During his last illness, he requested his sons, when it could be arranged, to draw this money from the savings bank and send it to the Bible Society. They think it should be divided between the American and British Societies carrying on the work of distributing the Scriptures in Brazil. They are devoted Christians and say they are very anxious to see their father's wish complied with, as soon as all legal requirements in the case can be met.

Returning Fourfold

EARLY in the year, a very unusual letter was received from Mexico—unusual in content, unusual in spirit. Reference to our Agency Secretary in Mexico brought the reply that "it is sincere altogether," and reference to his report of the previous year. From the story there told, and found on page 196 of our 112th Annual Report, we take these facts:

During the year 1928, a contribution of \$189 (Mexican currency) was received for the Bible cause from Señor Ornelas. He had been converted several years before, and had more recently been deeply stirred—the Spirit of God dealing very definitely with him. Reviewing his past life, he felt he could not have perfect peace until he made restitution for wrongs earlier committed. He is now a poor man, making a meagre but honest living by working in a mine. Three instances particularly oppressed him. One, of a poor man from whom he had taken 500 tunas of cactus fruit; another, of a poor man much in need of money from whom he had purchased a burro with spurious money; and the third, a bank in America from which he had received, according to his reckoning, more than was due him in exchange for some Mexican currency.

During 1928, feeling that the "crooked must be made straight," he sent an international

money order to the bank in El Paso for five times the excess amount he had received, but the bank returned it, saying that they did not know to whom it should be credited. His efforts to find the two men whom he had defrauded having failed, he contributed to the Bible Society more than fourfold these combined three amounts, adopting Zaccheus's plan.

Knowing the above facts, one can better appreciate the following letter, originally written in Spanish, on the first day of January, 1930:

Esteemed Gentlemen and Brothers: The gratitude which I feel in my heart for our Lord has moved me to raise thanksgiving thus to the throne of his grace for our great Lord and Savior Jesus Christ his son, whom he has, through his great love for us, given to us, that those believing in him be saved. I am saved, and likewise all in my house. In this year 1929 which has just ended, I have retained great thanks in my heart because our great Heavenly Father has freed me from evil, and I have great confidence that he will continue to keep me free to the end of my life. Thanks to our Lord Jesus Christ who by his great love asked our Father for us that we should believe in him through the word of his holy apostles, which he chose and sent to give testimony of himself and to preach his Holy Word.

But how could I have believed in him, if I had never heard nor known them (the apostles)! I give thanks to our Lord Jesus Christ that he has elected laborers to do his work, and among them you, my esteemed gentlemen and brothers, who, in obedience to the divine command have come to my country to

preach the Holy Bible and to distribute the Holy Scriptures; and, for that reason, I have a great esteem for you, and this is my first letter written in the present year, 1930, to send you a very earnest embrace, gentlemen, and to all the other excellent ones in Jesus Christ, wishing them a very happy New Year and at the same time begging all you gentlemen

and brothers to pray for me to God, that he should make me fit for the propagation of his Holy Word, and also for all of my nation that believe in the Lord Jesus Christ, that they and I may be able with much faithfulness to our God to put into operation his Holy Word and spread it among those who do not believe. Your brother in Jesus Christ, SILVESTRE ORNELAS.

Broken Strings

By the Rev. D. H. Findlay

THE story is told of an evangelist who was about to address a great body of men, when he noticed, lying at his feet, a broken violin string which one of the band had just discarded, replacing it with another. He had no use for the bit of material which lay useless on the steps. Taking it in his hand, the evangelist called the attention of his audience to it. "You see what I hold in my hand? It is a broken violin string. It has often yielded sweet music; but, see, it is snapped, broken, useless. No violinist can use it again; it is a castaway. But are there not lives here in just the same plight? The colporteur can answer that question. He comes in contact with them many times in his travels."

I think of my own city, Rochester, New York, with its three hundred and thirty thousand population. Out of those three hundred and thirty thousands, one hundred and fifty thousands have no connection with either church or Sunday school. There has come some time in their life or lives the snap of the

broken string. Ah, how often I have heard them say, "Once I was all right; but now there is no use wasting time over me; I am only a has-been."

Some time ago I came in contact with just such a one. He had left home, friends, and everything for the big city life; and now, when we found him, he was driving a common truck when sober enough to do so. He came to the meeting one night and was restored to the joy of God's salvation. The next day he packed all that he had and left the city. But every month on pay day he comes back, sixteen miles, to get what he calls "God's ammunition,"—Gospels and Testaments—to give away where he is working. And I think of the old hymn:

Down in the human heart,
Crushed by the tempter,
Feelings lie buried
That grace can restore.

Touched by a loving heart,
Wakened by kindness,
Chords that were broken
Will vibrate once more.

The Gospel in Hopi

By the Rev. J. R. Duerksen

Americans have long heard of the weird Hopi dances. For some years many have taken special trips to Arizona to witness them. It is somewhat startling for Christians to learn that, until 1929, this tribe had not been given the gospel in their own language. The following modest story, simply told by the chief factor in this translation, is good reading in more senses than one.

IN the desert of northern Arizona, in the center of the Navaho Indian Reservation, is another reserve called the Hopi Reservation. The Hopi tribe, in years past, was a large tribe and well able to compete with the Navaho and other Indian tribes in the times of Indian wars. But it has finally been reduced till we now only know it as a small tribe, holding its own between two and three thousand. The Hopis have a religion of their own, and, as far as they are concerned, are well equipped. Reading the first chapter of Romans to a heathen, he protests that portion to be the Word of God, claiming that some



A CHRISTIAN HOP
MOTHER AND
DAUGHTER

priest of theirs, who became a Christian, told the missionary the life of the Hopis, and the missionary wrote it down and says it is the Word of God.

They have a full language, but no writing of any kind. Our translations are all written in English letters, with markings for any special sounds needed to spell the words as they sound in Hopi. For those who know letters, it is easy to learn to read Hopi.

In 1892, the first missionary came to the Hopis. Only now are we privileged to have the Four Gospels in print and in nicely bound books, and in the hands of those who are anxious

to know the truth of God as given in his Book. Being in their own language makes all the difference. Often returned students, who have heard the gospel in English at some government school, after coming home and hearing it in their own language, tell us that we



A HOPI GIRL
STUDENT

have a different gospel than those who taught them while at school. We find that, while they heard the Word in English, they associated their own ideas with words and expressions which they did not fully understand. When hearing it in their own language, there is no room left for their own interpretation.

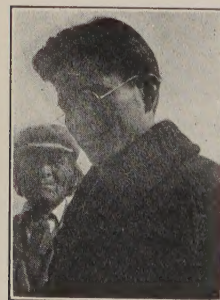
Some who love the *old* way will even say: "We do not want the Word of

God in our own language; it is all right to hear it in English." In the language of a people God may speak to their hearts. We are not afraid to say that every Hopi has heard that there is salvation in none other, save in Jesus Christ alone.

I have been privileged to work together with Brother Otto Lomavitu, a Hopi Christian, in translation work. I learned to know him the summer of 1914, when he returned home from the government Indian school at Chilocco, Oklahoma, a young boy and a newborn babe in Christ. Now he has a family of four happy children around him, and one little girl awaiting them in the Glory.

In the fall of that same year, thirteen Hopis came out for the Lord here at home, the first ones who came in number. A few single ones had come before. Of this number, some un-

derstood a little English, and others, none. They had come out of the darkness of heathendom, nature worship, devil worship and idol worship, into the marvelous light in Christ Jesus. They were babes crying for the sincere milk of the Word, saying: "What does the Word say? We do not know how to walk this



OTTO LOMAVITU

new way. How can we learn?"

Just how should we make known to them? I was new in the work—had been here only three years and knew very little Hopi; and Otto was but a little older than the others in Christ. But he was zealous; the love of God

constrained him, though he may not have known it to be thus at the time. God put us two together there into the same harness. One was not big enough to fill the harness, and so he put two in. We both felt our weakness; but we also both felt that we must give the best we had. To instruct the others, we had to learn first.

We took for our guide a "Short Bible Study" booklet in catechism form. We translated to the best of our ability every question and answer and all the Scripture references. We could not turn to a Hopi Bible for the passages on which the answers were based. We did not think of this work as translation. It was our preparation for class. But we carefully preserved our lessons as written out. When, the following spring, two members of the mission board came to see the work in general, they also noticed these lessons and asked if they

could not be printed. We told them that it would first require a rigid revision. Later on we revised it many times over. It was not till after ten years that the work was printed. That booklet ("Short Bible Study") has been studied through many times, and has given the na-



A HOPI FAMILY

tive Christians a general view of the whole Bible. This is very important for those who have come out of heathendom in which they were steeped, and knew not the God of Love through Christ Jesus.

During those ten years we very much felt the need of the plain gospel in Hopi for our work on the streets and in the homes. So we set aside a day out of every week to translate, beginning with the Gospel of John. As we went along, we made immediate use of our work. Later on we set aside a few days of every week for that work. We felt greater need for the sure and positive weapon against sin. And after we saw how good it was to read and say, "Thus saith the Lord," we were no more satisfied to translate at random from the English. We felt it was not safe enough. After we had finished the Gospels of John and Matthew, the mission board wanted us to do

as much translation work as we could possibly do outside the other work on the field. They also asked me to correspond with the American Bible Society about getting it printed. *Now we have the book containing the Four Gospels in Hopi!*

We do not know how we can express our thankfulness toward the American Bible Society for all the careful work, the nice print, and their patience toward us. The Lord bless your work! As to the Lord, for his leading throughout, we can only thank him by going on with the work till we have the whole New Testament in book form, as best we know how, in the Hopi language. Thus far the work has not gone without difficulties; but God took care of the difficulties every time.

There would be many interesting occurrences in this work to tell about, if I had made note of them, but I did not. I will, though, never forget the experience we had in the very beginning of our work. It was the simple sen-

tence: "We need Jesus." Brother Otto gave it in Hopi: "Itam soon Jesust qa himúiyunwni." Knowing a little Hopi, this did not sound good to me. "Try again," I said. "We need Jesus." After thinking it over, he gave me the same words again. I shook my head and asked him to give it word for word in English. "We by-no-means Jesus (accusative case) not will be having or should be having." It did not look right to me, so I said, "Let us try this: 'It is cold, we need fire'"—"Pay i yóhoo, soon i tam qa qohi 'yunwni," or, "It cold, by-no-means we not fire will be having or should be having." Involuntarily there came a sigh, which was no encouragement for the young brother. We still say, "Itam soon Jesust qa himúiyunwni"; and that is the only way it can be said. Many *English* expressions are as awkward to the returned students as this idiom is to us. And therefore, when the Word comes to them in their own language, it can touch the heart by the grace of God through Christ Jesus.

. . .

Only Six Cases—But Typical of Many

By the Rev. A. F. Ragatz, D.D.

Big Interest on a Small Investment

"I'M so glad to see you," said a man to a colporteur, as he stopped him on the street of a little Western town. "I've been hoping for two years that you'd come through here again."

"What do you want to see me about?" asked the colporteur.

"Well, first, I want to thank you for what you did for me two years ago. Do you remember that, when you were over on that corner showing your Bibles to some men, one man waited until the others had gone and then asked you to give him a Testament, saying he didn't have a penny to his name, but that, after hearing you tell the other men about the Bible, he wanted one?"

"Yes," said the colporteur, "I do remember, and the man promised me he would read the book every day, if I would give him one."

"I'm the man," said the stranger, "and I kept my promise. I was saved by reading that book; and now I want to pay you for it and buy a *whole* Bible."

Not Far from the Jungle

ONE of our colporteurs found a man past forty years of age living alone in a miserable little shack near the railroad tracks, who said, "If all you've got to do is peddle Bibles, you'd better clear out. I never saw one yet, and I don't need one now."

"Well," said the colporteur, "by the looks of things, you haven't gotten very far from the jungle without the Bible; why not give it a try?"

This was said in such good nature and was so apt an answer, that they both laughed in friendly understanding. The colporteur then told him about God, read to him from his Testament, and finally the man said, "Mister, that there book sure sounds good to me. I'll take back what I said, and, if your price ain't too high, I'll buy it."

When told it could be had for five cents, he insisted on paying a dime.

The colporteur decided to make another call on this man before leaving the town, and within about two weeks was once more at the shack. As he approached, he feared the man was gone, as everything was quiet; but, rapping on the door, he heard some one within. The man was "at home" and quietly reading his Testament.

This time the colporteur was gladly received. Together they sat and talked about the teachings of Jesus. The man had faithfully read his Testament and told the colporteur that he had made up his mind to get a steady job, "cut out the booze," and "live like a human ort to live." He thanked the colporteur for calling on him, and said that in twenty years no one had taken an interest in him, or had ever tried to help him be a better man.

Remembering a Promise after Fourteen Years

"IT took me fourteen years to read the Gospel of Matthew," said a cattleman to a colporteur, who had just sold him half a dozen Testaments.

"Why so long?" asked the colporteur.

"It happened like this," replied the cattleman; "I was working for a rancher who was a Christian gentleman. He used to talk to me about religion, but I was not interested. When I left his employ he made me a present of a Testament and asked me to promise that I would read it. More to get rid of him and his religious advice than anything else, I promised to do so. I threw the Testament into my trunk and soon forgot about it. It found its way to the bottom of the trunk, where I seldom came in contact with it, and where fourteen years later I found it.

"I was preparing for a long journey and, while cleaning my trunk before packing for the trip, I found the Testament. Somehow it reminded me of those early days on the range. I wondered why my long-forgotten friend had so earnestly requested me to read this book. While I was recalling incidents of those former days, I was idly leafing through the Testament. It dawned on me that, if I intended ever to read it, I had better begin soon. Suiting my action to the mood, I opened it to one of the first chapters in Matthew and began to read.

"Though I was supposed to be in a hurry to get my trunk packed, I somehow forgot about my packing or my trip; the Book absorbed me wholly. I had read only a few chapters, when I was overwhelmed with the conviction that I was a sinner and began to pray for God's forgiveness. Well, you know what happens when a man is under deep conviction and prays to God for mercy and pardon! I was soundly converted, and from that day to this have been reading this book. I want these Testaments to give to men I know, hoping that they will read them and be saved."

A Rebuke Heeded after Many Years

MORE than twenty-five years ago, a young preacher had an earnest talk with the proprietor of the largest saloon and gambling hall in a wide-open mining camp. The saloonkeeper was much surprised at the temerity of this young preacher in bearding the lion in its own den. He tried by profane and threatening attitudes to intimidate him, but to no avail. The preacher denounced him and his business, read to him from the Bible, not only passages that supported him in his denunciation, but also promises of pardon and forgiveness. He was not afraid.

The young preacher moved to other fields; the incident became a memory all but forgotten. One evening, not long ago, a phone message requested the preacher to come at once to a home where there was serious illness. He went. The sick man referred to the incident of many years ago, and, when assured that this was the same preacher, said, "I have never forgotten what you told me that day; in fact, it was perhaps the real cause of my finally quitting the business, and I have always thought that some day I'd look you up and see if you could do anything to help save my soul."

Again the preacher turned to his Bible and read to the dying man. The ex-saloonkeeper confessed his sins and prayed for pardon. God heard that prayer; and, when he died a few days later, it was with the assurance that his sins would be remembered against him no more forever.

Had Never Seen a Bible

ONE of our workers among the Spanish-speaking people came to a group of adobe houses and found a dozen or more Mexicans resting in the shade of a large cottonwood tree. Addressing the group, he asked if they would like to have him read to them out of the Bible. A middle-aged matron replied, "Mister, do you know I never saw a Bible before in my life?" Others made a like statement, and all seemed much interested as they gathered around the colporteur.

The woman who had first spoken said, "If you had a Spanish Bible, I could read it, but I can't read the American." The Spanish Bible was instantly produced. The woman crossed herself, and very reverently took the Book. Others did likewise, until every one had handled it. When it came back to the woman, she began to read out loud. In a few moments she inquired what the price was. She gladly bought the Bible and, as the colporteur left, she was reading aloud to all the rest who were listening with rapt and reverent attention.

The Joy of a Great Discovery

"IWISH," said a woman to a colporteur, "you would call at Grandma H——'s house down the street; she'll be glad to see you." The colporteur called and was received by a cheerful little old lady, who, when she found her caller was a "Bible man," was overjoyed; for, as she said, "I know you'll read a little to me out of your Bible, and oh, how I hunger to hear the blessed Word! for I have been too crippled to go to church for many years, and my eyes are so poor that I haven't been able to read."

"What shall I read?" asked the colporteur.

"John 14," came the instant reply; "and, if it is not asking too much, I wish you would read First Corinthians where St. Paul tells about the resurrection."

The colporteur read what was asked for, and many other passages, until he felt he must go. It dawned on him that possibly this saintly

old lady might be able to read one of our great Primer type editions, and asked her to try. Words fail to describe the joy and delight experienced by the dear old lady when she discovered that she could read with comparative ease the large black-faced type used in this edition.

Russia and the Bible Societies

By the Rev. Eric M. North, Ph.D.

The Christian forces of America are rightly disturbed about their fellow Christians in Russia. A brief historical statement on the supply of Bibles in that great land will be informing to those especially interested and seems appropriate at this stage.

THROUGHOUT the years from 1806 down to recent times practically all Bible Society work in Russia has been carried on by the British and Foreign Bible Society. Its agents were circulating the Scriptures from the Baltic to the Pacific, from the Black Sea to the far North, not only in Russian, but also in many other languages used in Russia and Siberia. The average circulation in the years just before the Revolution was more than 675,000 Bibles, Testaments, and portions.

After the Revolution, the difficulties of the work greatly increased, and by 1919 the stock in Petrograd was finally exhausted. It proved impossible to replenish it. In 1922, 50,000 copies of the New Testament and Psalms were admitted and were gradually circulated from Moscow. Efforts were made to import additional Russian Scriptures or to publish them in Russia, but without success.

The American Bible Society Helps

Various Russian groups appealed to the American Bible Society for aid in this situation. After many efforts to find a solution, the Society, in 1926, without prejudice to the priority of the British and Foreign Bible Society in the field, supplied the funds, through representatives in Russia, by which an entire Bible and a New Testament in smaller size were set up and plated in the government printing office in Leningrad. The action of the American Bible Society was based on a stipulation that these plates should be available to any Russian religious group which desired to print from them and could provide the expense. The "All-Russian Evangelical Christian Union," of which Mr. I. S. Prokhanoff is the president, printed from these plates an edition of 25,000 Bibles and of 25,000 New Testaments. The British and Foreign Bible Society provided the funds for printing 6,000 of these Bibles, and allowed the proceeds of their sale to be applied on the publication of the New Testament. The Union also made by photography from this Bible a second Bible in smaller size and printed 10,000

copies. It is reported that independently another Russian Bible was set up in Kiev and 5,000 copies printed. The Russian Baptists secured the composition and printing of a Russian Bible in Moscow and of a New Testament in Kharkov, but it is understood that it has so far been impossible to bring about the binding of the sheets by the government presses. In addition to the Leningrad plates, the American Bible Society made modest contributions to the printings both by the Evangelical Christian Union and by the Baptists.

The Versions Used

Practically all of the Russian Scriptures printed or circulated in Russia are of the widely accepted version of the Holy Synod or of the Slavonic ecclesiastical version, chiefly the former. The editions printed in Russia since the Revolution have, however, been necessarily in the new orthography adopted by the government.

Some issues of Scriptures in other languages than Russian have been possible. The British and Foreign Bible Society, in 1926, was able to send into southern Russia 2,000 German Bibles, 4,729 copies of the Four Gospels in Ossete, and 2,000 Yiddish New Testaments, and to supply German Baptists in Russia with electros for a German Bible. In 1927, it supplied 3,400 volumes in Chuvash for a people in the Volga region. The Baptists published 5,000 copies of a Ukrainian New Testament in Kharkov in 1928. Since that time, so far as all information indicates up to the present, the importation of Scriptures into Russia is effectually prohibited, and permission for their publication within Russia cannot be secured. In Europe, some persons have tried to send Bibles across the border by mail, but few have reached their destination, and many have come back to the senders.

In response to the special appeal which stirred American churches toward the end of year in a cable from Dr. Adolph Keller, the executive secretary of the Central Bureau for Relief of

Evangelical Churches of Europe, about the unhappy conditions in the concentration camps of Russian Mennonite and Lutheran farmers migrating from Russia, we promptly made a grant of money for the supply of Scriptures in these camps. When it developed that the special need for Scriptures in these concentration camps had been otherwise cared for, this grant was made available for distribution along the borders of Russia through the Christian Evangelical Mission of Poland. On a suggestion from an informed source, inquiry was made as to whether Bibles could be sent into Russia through the accredited commercial representatives of the Russian Government in New York. Eventually, the reply came that Scriptures could not be so sent. No legitimate and wise effort has been untried. There appears to be not one conclusion.

At present neither the importation nor the publication of Bibles in Russia seems to be allowed by the government.

The Confident Hope

Those who are familiar with the history of the circulation of the Scriptures in times of persecution have little doubt that the copies of the Scriptures that are in Russian hands and homes are more eagerly read and prized than ever, and that the Book is bearing its witness to the truth of the gospel. They will also remember that such prohibitions upon the circulation of the Scriptures have eventually been discarded. How far away or how near that time is in Russia, the wise man will not prophesy. But it will surely come—and come out of the influences which the Bible itself has created, fostered, and guided in Russia.

Meanwhile, the Bible Societies eagerly watch for the time and the occasion. The Societies will count in that hour on the prompt and generous support of the friends and lovers of the Bible, that once more it may be freely at its task of individual and social regeneration in a great land.

The Bible in India

By the Rev. J. N. West, D.D.

India is not one of our main fields, and so these columns do not often carry stories from that great land. The Society, however, does make grants to various American missions there. So we present with special pleasure a few selections from an address by Dr. J. N. West. It was delivered at a picnic of members of the Reformed Church in America at Ripon, Calif., where a large collection was given for foreign missions, a part of it being sent to the American Bible Society. Dr. West has spent thirty-six years in India, and always he has been an active distributor of the Bible.

ONE day a missionary went into a Hindu village and began to preach Christ. At once the faces of several of the leading men

of the village lighted up, and with smiles they said, "Oh! we know about these things, —we know about this Christ that you are telling about." The missionary was surprised and said, "How do you know about Christ? Has any missionary ever come to this village to preach?" The villagers answered, "No; no missionary has ever been here." Then he asked, "Has any



REV. J. N. WEST, D.D.

Hindu Christian preacher been here?" "No," they replied; "no Hindu preacher has ever been to this village." "Then, tell me, how is it that you know about Christ?"

The Voiceless Voice

"Well, Sahib," said they, "every year our people go up to the big Ganges Mela, and there we heard the missionaries and the Hindu preachers preach about Christ. We did not understand very much about it; but two of our men who can read bought the Gospel from those preachers. They brought the book back to the village, and every evening they read it out loud, and all the rest of us sit around and listen. That book tells about all the things that you have been preaching about. It tells about Christ and the wonderful miracles that he did. This has been going on a long time; so all our people in the village know about these things."

God's Word had given light, and it was a comparatively easy task for the missionary to go on and evangelize those villagers. It was always of great interest to me, in talking to my workers, to get an answer to the question, "Where and when did you first hear the name of Jesus?"

Lakhan Singh

Lakhan Singh was a high caste Hindu thakur who was converted and became one of our very best street and *mela* preachers. He could sway his audiences with his powerful appeals.

Once I asked him, "Lakhan, when did you

hear the name of Jesus for the first time?" He replied, "Sahib, before I was converted I was a very bad man. I was a great idolater and used to walk barefoot hundreds of miles to Hardwar to perform my idolatrous worship there. But it did me no good. I went there a first-class rascal, and I returned the same kind of a man. I was proud and tyrannical and wicked, fearing nothing and fearing nobody. One day I walked from my village to the city of Shahjahanpur on business, and there, on the streets, I saw a group of Hindu preachers with books (Bibles) in their hands, and they were preaching about Christ—a Saviour who had come into the world to save everybody. This was the very first time that I had ever heard the name of Jesus.

"What impressed me most was that the preachers said that Christ was a sinless incarnation. We had plenty of incarnations in our Hindu religion—cruel incarnations, wicked incarnations, lustful, obscene incarnations, even murderous incarnations. But nothing pure. Here, in this new religion,—this Christian religion,—was a pure, sinless incarnation, and one who, being pure, was able to make me pure.

"This truth was like a bullet that struck my heart. I got 'under conviction' and did not find any peace of mind until I accepted this Jesus. He has saved me and made me happy; and, now, for forty years I have been preaching this good news to my own people."

A Proud High Caste

One time I asked Brother Debi Din, one of our preachers, this question. Debi Din had been a Brahman priest, and very proud of his caste and his family's social position. This is the story he tells:

"I was one day walking from my village to a town some miles away, and I had occasion to pass through a grove near to the Christian village of Panahpur. I found there a group of Christians holding a meeting. They were selling Bibles and preaching and singing Christian songs. I was attracted by the singing; for I loved poetry and was a kind of poet myself. I bought one of the Bibles and one of the songbooks. It was in these songs that I first heard the name of Jesus, and in that songbook I first read his name.

"I went on my journey singing out of my new songbook and reading this new gospel about Jesus. But what really convicted me was this: I had formed a deep personal attachment to a young Christian preacher, Basant Ram, in our village. One day I asked him to go with me to see a nautch (dance), where dancing girls were performing. To my great astonishment he declined. He said it was against his religion. He said, 'My religion teaches me to

treat every woman older than me as my mother; younger than me, as my daughter; and of my own age, as my sister. So I can not go to a place where women are dishonored, and where they dishonor themselves.' That struck me as very wonderful,—a religion, taught in the Bible, so pure that it did honor to women. That night I could not sleep, and for several nights I could not sleep. The only thing that gave me any relief was to arise and write a poem in honor of Christ. Well, I accepted Christ, and for his sake I was driven out of my village and lost all my property. But I was firm, and now I preach the gospel that I once despised."

A Hindu Chairman's Testimony

Mrs. West and I were out on one of our itinerating tours. We had camped in a mango grove in the suburbs of a large town, and were spending the days going out in our ox-cart to hold meetings with our Christians in the villages. On our return, after dinner we would hold a meeting for the more highly educated, the officials, the lawyers, the doctors, landlords, and students.



HINDU VILLAGE MOTHER AND HER CHILDREN

We gave a stereopticon lecture on the life of Christ, and had Christian songs and testimonies concerning personal experience in these things. Then there would be an opportunity for questions, and answers would be given. And then, last but not least, there would be the free distribution of good Christian literature and the selling of Gospel portions.

At meetings of this kind we always sought to get a non-Christian—a prominent Mohamadan or Hindu—to be chairman. One evening we invited a Hindu to preside. He was a high government official, a highly educated gentleman, a college graduate, and an author of a 500-page book in English on "Indian Literature." In making his opening address, he said:

"We all know Mr. Gandhi, and Sir Rabindra-

nath Tagore, our Hindu poet, and we hear much of the high ideals and noble aspirations they have. But I want to say here, what we all know, that all these beautiful thoughts and high ideals they got from the Bible."

You have all heard of the wonderful meetings for the educated Indians, held by Dr. E. Stanley Jones, and of the great addresses he has given to them, and the great influence he has had with that interesting class. But, what

is it that has given him access to these educated Hindus? The answer is, that the soil had been prepared in these hearts by the faithful teaching and preaching of the Word of God done by hundreds and thousands of missionaries in the last half century. The minds of the people have been saturated with the teachings of the Bible; and when a Spirit-filled, divinely called man like Stanley Jones is thrust into these whitened fields, the harvest is sure.

Standing Committees for 1930-1931

Appointed at the June Meeting of the Board of Managers

Versions

REV. H. A. STIMSON, D.D.
 PROF. OSWALD T. ALLIS, Ph.D.
 REV. EZRA S. TIPPLE, D.D.
 PROF. JOHN H. RAVEN, D.D.
 PROF. HOWARD C. ROBBINS, D.D.
 REV. M. G. G. SCHERER, D.D.

Publication

WINTHROP M. TUTTLE
 ROSCOE C. E. BROWN, Litt.D.
 ELLWOOD M. RABENOLD
 JAMES M. STUART
 RAY CLARKE TILLINGHAST
 WILLIAM W. HALL
 PAUL T. JONES

Auxiliaries and Home Agencies

HENRY S. STEARNS, M.D.
 GEORGE D. BEATTYS

SILAS F. HALLOCK, M.D.
 GEORGE WOOLSEY, M.D.
 HERBERT S. BAKER
 REV. JAMES PARKER, Ph.D.
 REV. MINOT C. MORGAN, D.D.

Foreign Agencies

ARTHUR L. BROWN
 C. EDGAR ANDERSON
 CHARLES F. DARLINGTON
 MRS. FINLEY J. SHEPARD
 WM. P. STEVENSON
 DANIEL BURKE
 WM. A. HARBISON
 REV. F. M. NORTH, D.D., LL.D.
 REV. R. S. INGLIS, D.D.

Auditing

ARLANDO MARINE
 ORRIN R. JUDD

Ways and Means

ROSCOE C. E. BROWN, Litt.D.
 JOHN T. MANSON
 FRANK H. MANN
 MISS ELISABETH B. CUTTING
 HOWARD WHITEMORE
 ARLANDO MARINE
 REV. FREDERICK H. KNUBEL, D.D.
 REV. FREDERICK W. JACKSON
 REV. THOS. H. MACKENZIE, D.D.

Finance

FRANK H. MANN
 JOHN T. MANSON
 ORRIN R. JUDD
 ERNEST M. BOWMAN
 EDWARD S. MALMAR
 JAMES T. VAN STEENBERGH
 GEORGE TIFFANY

BIBLE SOCIETY RECORD

EDITORS *The Secretaries*

NEW YORK, JULY, 1930

AMERICAN BIBLE SOCIETY

INSTITUTED 1816

Bible House, Astor Place, New York

JUNE MEETING OF THE BOARD

THE second stated meeting of the Board of Managers in its one hundred and fifteenth year was held at the Bible House, Astor Place, New York, on Thursday, June 5, 1930, at 3:30 o'clock p.m., Vice-President C. Edgar Anderson in the chair.

Devotional exercises were conducted by the Rev. Frederick W. Jackson.

Mr. Paul T. Jones, newly elected member of the Board, being present for the first time, was introduced to, and welcomed by, the other members.

The minutes of the first stated meeting of the one hundred and fifteenth year were presented and approved.

The actions of the Annual Meeting of the Society, held on May 8, were reported.

The minutes of the various standing committees were presented and approved.

The standing committees for the year 1930-1931 were elected as recorded above.

The Rev. Frederick W. Jackson, who had just returned from several months in the Near East, spoke briefly on his happy impressions of the work and workers of the Society in the Arabic-Levant Agency and of his interviews with its Acting Secretary, Mr. C. S. Bell, and the Secretary of the Levant Agency, Dr. J. Oscar Boyd.

The Treasurer reported the following consignments to the Society's Foreign Agencies during the month of April, 1930: Brazil, 2,223 volumes, valued at \$623.81; Caribbean, 25,694 volumes, valued at \$3,064.03; La Plata, 8,521 volumes, valued at \$5,939.95; Mexico, 18,194 volumes, valued at \$410.90; Philippines, 20,000 volumes, valued at \$310.83; Upper Andes, 30 volumes, valued at \$36.77; West Indies, 77,187 volumes, valued at \$4,504.04; total volumes, 151,849, total value, \$14,890.33.

The issues from the Bible House during the month of April were 621,524 volumes.

The meeting was adjourned.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of—

If real estate is given, for the last three words above, "the sum of," substitute the words "the following property, to wit."

CASH RECEIPTS IN APRIL, 1930

LEGACIES

Nichols, Arthur H., Portland, Ore.....	\$ 35 21
Romine, Catharine B., Lambertville, N. J.....	4,750 00
Taylor, Bertha S., Albion, N. Y.	500 00
	\$5,285 21

ANNUITY GIFTS

Amount received during the month	\$42,597 62
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AUXILIARY SOCIETIES

	Received on	Donation Book	Account	Account
Alabama			\$47 00	
Blue Earth Co., Minn.	\$ 62 00			
Charleston, S. C.		86 90		
First Welsh, Minn.	60 00			
New York		39 37		
Rhode Island.....		17 52		
St. Louis, Mo.....		17 21		
Salem and Van Wert Co., Welsh, Ohio	235 00			
Washington, D. C.	600 00			
Waukesha, Welsh, Wis.	200 00			
		\$208 00		
On Donation Account		\$1,157 00		
		\$1,365 00		

HOME AGENCIES

Atlantic	\$4,798 49
Central	1,439 30
Colored	1,081 76
Eastern	3,291 96
National Capital.....	287 03
Northwestern	3,900 00
Pacific	2,147 35
South Atlantic	1,344 91
Southwestern	2,202 35
Western	1,398 30
	\$21,891 45

From Home Agencies and Included in Home Agencies Receipts	
Donations from Auxiliary Bible Societies:	
Pennsylvania	\$173 00
Gifts from Churches.....	333 87
Gifts from Individuals.....	650 61

RETURNS FROM SCRIPTURES DONATED

Board of National Missions, Presbyterian Church, U. S.	\$29 56
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RECAPITULATION

Legacies	\$ 5,285 21
Annuity Gifts	42,597 62
Auxiliary Societies on Donation Account	1,157 00
Auxiliary Societies on Book Account	208 00
Home Agencies	21,891 45
Returns from Scriptures Donated	29 56
	\$71,168 84

MISCELLANEOUS

Annuity Dept.....	\$ 310 82
Annuity Equalization Fund	61 40
Appeals	7 87
Available Investments.....	65 00
Bible House Rentals.....	10,556 93
Bible Society Record.....	10 95
Diffusion of Information	20 17
Funds for Transmission	144 25
General Salaries and Expenses	52 00
Gifts for the Blind:	
From Churches, \$12.38	
From Individuals	\$1,163.81 1,176 19
Gifts from Churches.....	24,164 78
Gifts from Individuals.....	9,847 98
Income from Available Investments	55 37
Income from Legacies and Gifts, Trust Funds.....	525 16
Maryland Bible Society.....	1,000 00
Manufacturing Credits.....	121 39
Pension Reserve Fund.....	20
Special Annuity Income and Expense	332 00
The Trade	612 74
Wragg, J. P. and J. E., Fund	60 00
	\$49,125 20

Total Cash Receipts..\$120,294 04

CASH STATEMENT FOR APRIL, 1930

GENERAL CASH STATEMENT

RECEIPTS

Balance from March, 1930.....	\$55,547 04
Gifts from Auxiliaries.....	1,157 00
Auxiliaries	208 00
Trade	612 74
Manufacturing Credits	121 39
Annuity Account	42,597 62
Bible House Rentals.....	10,556 93
Gifts for Distribution to Blind.....	1,176 19
Gifts from Churches.....	24,164 78
Gifts from Individuals.....	9,847 98
Bible Society Record.....	10 95
Pension Reserve Fund.....	20
Maryland Bible Society (Pekin Bible House)	1,000 00
Available Investments	65 00
Wragg, Rev. and Mrs. J. P. Fund.....	60 00
Funds Received for Transmission.....	144 25
Annuity Equalization Account.....	61 40
Special Annuity—Income and Expense Account	332 00
Home Agencies	21,891 45
General—Salaries and Expenses.....	52 00
Appeals	7 87
Diffusion of Information.....	20 17
Income from Legacies and Gifts—Trust Funds	525 16
Annuity Department	310 82
Incomes from Available Investment.....	55 37
Legacies	5,285 21
Returns from Scriptures Donated.....	29 56
	\$175,841 08

DISBURSEMENTS

Bills of Exchange.....	\$13,784 96
General Salaries and Expenses.....	4,059 76
Treasurer's Office—Salaries and Expenses.....	1,710 81
Bible House Expenses.....	10,418 81
Appeals	1,893 61
Diffusion of Information.....	2,314 93
Annuity Department	28,312 84
Bible Society Record.....	171 90
Funds Received Temporary Investment.....	30 00
Available Investments—Income.....	626 76
Cash Reserved for Publication Department.....	20,000 00
Home Agencies	13,525 80
Foreign Agencies	4,488 42
Funds Received for Transmission.....	5 80
United States Trust Co.—Available Investments	12,267 11
United States Trust Co.—Trust Funds.....	60 00
United States Trust Co.—Annuity Account.....	3,096 24
Blind Fund	142 00
Miscellaneous Home	28 96
Miscellaneous Foreign	744 16
Church Budget Costs.....	334 10
Legacy Expenses	6 05
Library	34 68
Pensions, Income and Expense	316 66
Income from Legacies and Gifts—Trust Funds	610 62
Special Annuity Income and Expense Account	469 00
Plate Account	6 20
Translation and Revision.....	89 13
Balance to May, 1930.....	56,291 77
	\$175,841 08

PUBLICATION DEPARTMENT CASH STATEMENT

Balance from March 31, 1930.....	\$41,110 61	Publication Department	\$30,502 90
Transferred from General Cash.....	20,000 00	Balance to May, 1930.....	30,607 71
	\$61,110 61		\$61,110 61

Total Cash Balance.....\$86,899 43

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